A SERMON

Preach'd at

BARBICAN

Upon the Sixteenth of *April*, 1696.

BEING

A Day of *THANKSGIVING* unto Almighty God for Discovering and Disappointing an Horrid and Barbarous Conspiracy of Papists and other Traiterous Persons to Assassinate and Murder His most Gracious Majesty's Royal Person, and for Delivering this Kingdom from an Invasion intended by the French.

By Andrew Burnett, *M. A. Minister of the Gospel.*

Psalm 144. 9, 10.

I will sing a new song unto thee, O God, upon a Psalter, and an instrument of ten strings, will I sing praises unto thee. It is he that giveth salvation to kings, who delivereth David his servant from the hurtful sword.

LONDON:
Printed for *Rich. Baldwin* near the *Oxford* Arms in *Warwick-lane*, 1696.

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A

SERMON

Preach'd on the

Thankſgiving-Day, &c.

Micah VII. Verſ. 15, 16, 17.

According to the days of thy coming out of the Land of Egypt, *will I ſhew unto him marvellous things.*

The Nations ſhall ſee and be confounded at all their might, they ſhall lay their hand upon their mouth: their ears ſhall be deaf.

They ſhall lick the duſt like a Serpent, they ſhall move out of their holes like worms of the earth: they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee.

THE Providence of God, the malicious, miſchievous and monſtrous, deſperate and damned Plot and Conſpiracy, Cruelty and Malice of our Enemies; *The Royal and moſt Excellent Proclamation of His Majeſty King* William, *wherein He ſpeaks of the Mercy and Power of God, in diſcovering and delivering us from a Horrid and*

Barbarous Conſpiracy of Papiſts, and other Traiterous Perſons; hath aſſembled us this day, to pay our Vows unto the Lord, and to ſpeak of his marvellous Acts. In order to which, I have choſen this Portion of Scripture, in which you have,

1. The Lord ſtanding ingaged to his Church and People, to give them as great a Deliverance from their Enemies and Troubles, as great and wonderful as that from *Egypt* was.

According to the days of thy coming out of the land of Egypt, *will I ſhew unto him marvellous things.*

O! The Lord will ſhew his Church and People as wonderful things in Mercy, as he did when he brought them out of the Land of *Egypt*.

2. You have the *Amplification* it ſelf held forth in a general Expreſſion in the firſt Words of *Pſal.* 16.

1. *The Nations* (ſays he) *ſhall ſee.*
2. You have the *Effects* of this ſight, which are two.

I. *They ſhall be confounded.*

This is heightned from that which was to be a ſpecial ingredient in that confuſion, *viz.*

1. *It ſhould be at all their might.*
2. From the ſenſible Signs and Symptoms by which their confuſion ſhould appear, *viz.*

1. *They ſhall lay their hands upon their mouth.*
2. *Their ears ſhall be deaf.*

And

And in the II. place,

In the 17th Verſe, You have another effect of the Nations ſeeing the marvellous things God was to do in the Deliverance of his Church and People, *viz.*

1. *They ſhall lick the duſt like a ſerpent.*
2. *They ſhall move out of their holes like worms of the Earth.*

III. *They ſhall be afraid.* Of whom? Why the cauſe of their fear, is,

1. *God. Becauſe of the Lord our God.*
2. *The Church.. And becauſe of Thee, O Zion.*

Before I proceed any further, give me leave to open two things.

1. *What is meant by Nations here.*
2. What is meant by *Seeing*. *The Nations ſhall ſee.*

1. By Nations we are to underſtand thoſe that are Enemies to God, his Church, and People, the *Nations*. That is, a People that are afar off; and Strangers to God and his People. Theſe are the Nations that are and ſhall be Counfounded at the Happineſs of God's Church and People:

And no wonder it be ſo, if we conſider the Enmity and Envy that is in the World at God's Church and People: *Iſhmael* you know could not endure *Iſaac*; nor *Eſau*, *Jacob*, in one Family; and no wonder if it be ſo betwixt the Church and other Nations. Hence: *They*

have

have conſulted together with one conſent, they are confederate againſt thee, ſays the Royal Pſalmiſt *David,* Pſal. 83. 5. In the Original, it is, ברית יכרתו. *Berith Ychrothu. Percuſſo fœdere contra te conſpiraverunt, vel. Leges contra te tuoſque Gentes Sanciverunt.* They have conſpired againſt Thee by a Covenant; They have made a League, and Laws againſt Thee, and Thy Nations, Thy People. O! Theſe are the Nations.

2. *The Nations ſhall ſee.*

By this Phraſe of ſeeing, we may underſtand, that

1. The World is the very Theatre and Stage, as it were; The Church is ſet as a City upon a Hill, and therefore all that are about, ſuch as Nations, cannot but readily ſee and perceive moſt of the remarkable Changes of her caſe; wherefore this without queſtion is a ſpecial one, *viz.*

The *Lords ſhewing unto her marvellous things.*

2. *The Nations ſhall ſee.* They ſhall be forced to ſee the Churches Proſperity to their own Confuſion and Ruine. O! The Marvellous Things which the Lord doth for his Church and People are Things not done in a Corner, as *Paul* hath it to *Agrippa, Acts* 26. 26. The Nations Marvellous Iniquity and Malice, Plotting and Contriving, is in ſecret; O! But God's Marvellous Works, which he doth for his Church and People, are openly done in the ſight of all.

3. *The Nations ſhall ſee.* Marvellous Things of their own Nature uſe to ſpread far, and draw many to ſee them. The Queen of *Sheba* came far to ſee and hear the Truth

Truth of the Marvellous Reports of *Solomon:* Sure we may ſay a greater than *Solomon* is here, who deſerves it much better, that Men ſhould talk of the Glory of his Mighty Acts.

3. *The Nations ſhall ſee.* The Nations are often the ſubject of God's mighty Acts, and marvellous Things for his Church and People. Yea, they are many times made both to ſee and fear them at once: *I gave* Egypt *for thy Ranſom,* Ethiopia *and* Sheba *for thee, Iſaiah* 43. 3. And theſe are ſuch wonders which the Nations cannot but ſee, being ſo much concerned in themſelves.

4. *The Nations ſhall ſee.* The Lord has promiſed that to his Church, *Iſaiah* 26. 11. *Lord, when thy hand is lifted up they will not ſee, but they ſhall ſee; And be aſhamed for their envy at the People.* Oh, it is a ſight that in the World they have worſt will of. Yet they ſhall ſee their own might contounded and weakned.

5. *The Nations ſhall ſee.* The Lords marvellous Things for his Church and People, will not, ſhall not want Publiſhers, no, no, Pſalm 145. 6. *Men ſhall ſpeak of the might of thy terrible acts,* and v. 4. *One generation ſhall declare thy works to another, and ſhall declare thy mighty acts.* In the Hebrew, דור לדור ישבח מעשיך *Dor Ledor Jeſchaschar Mehachecha. Ætas Ætati laudabit opera tua.* One Age ſhall praiſe thy Works to another Age: The Generation of the Old World and Old Teſtament, ſhall declare thy Works, and the Generation of the New Teſtament ſhall Praiſe thy Works, *viz.* Works of *Creation, Providence, Redemption, Grace,* and *Glory.*

Having opened theſe two Words, the reſt will come under this following

DOCTRINE.

That the marvellous Things which God doth and will do for his Church and People, ſhall have a dreadful Effect, a terrible, amazing, and wonderful influence, upon all the Enemies of God, his Church and People.

The Nations ſhall ſee and be confounded.

In ſpeaking to this we ſhall conſider,

1. What is Imported in this, *They ſhall be confounded.*
2. What Influence the ſeeing of God's marvellous Things can have, ſo as to procure this effect upon them.
3. We ſhall apply the whole for our own Uſe and Inſtruction.

1. *Propoſition.* What may be Imported in *their being Confounded.*

1. It Imports their loſing, as it *were the very uſe of their Reaſon.* This is one of the marvellous Things God threatens to do to his Enemies, *Iſaiah* 29. 14. *The Wiſdom of the wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid.* It's written, ſays *Paul*, *I will deſtroy the wiſdom of the wiſe, and bring to nothing the underſtanding of the prudent*, 1 Cor. 1. 19. They ſhall be Confounded, they ſhall not have ſo much as the uſe of their Reaſon. And indeed, this

is

is verified in our Enemies this day: Have they not manifeſted their Madneſs; witneſs Sir *John Friend*'s Prayer. It's no Wiſdom to Plot; He is a wiſe Man in my Opinion that Plots not: That is true Wiſdom not to Plot.

2. It may Import alſo even *the loſs of their Tongue.* That they who not long ago were ready to ſay, *Our Tongues are our own, who is Lord over us*, Pſal. 12. 4. Is it not juſt and right that they ſhould now be put in that caſe as they ſhall not know what to ſay? *Then ſhall the Seers be aſhamed, and the Diviners confounded; yea, they ſhall cover their lips, for there is no anſwer of God*, Micah 3. 7. This holds out, that Confuſion and Speechleſneſs as it were go together.

3. It Imports *ſhame in their Countenance, Carriage*, and *Deportment*, Pſal. 109. 29. *Let mine adverſaries be cloathed with ſhame, and let them cover themſelves with their own confuſion as with a mantle:* Oh! Shame and Confuſion go together.

4. Confuſion may Import an *Incapacity of any further Action.* Oh, When the Lord ſends Confuſion amongſt the Churches Enemies, they muſt quit the Building of their high *Babels*, as they did long ago, *Gen.* 11. 8, 9. Our Enemies this day are they not rendred incapable of Plotting and Contriving any more?

5. Confuſion may Import, (eſpecially as it is applicable to the Enemies of God's Church) no *leſs than ruine it ſelf, and a going to naught*, as it were, *Iſa.* 41. 11. *Behold all they that were incenſed againſt thee ſhall be aſhamed and confounded, they ſhall be as nothing, and they that ſtrive with thee ſhall periſh.* There you have the Expoſition of their Confuſion ere all be done. Are not His Majeſty's Enemies that were incenſed againſt Him, this day

day Aſhamed and Confounded, and they that ſtrive with Him, ſhall they not Periſh? Some of them have we ſee periſhed already; and I do not doubt but the reſt ſhall have the ſame Fate.

So much for the firſt Propoſition.

We come now to ſpeak to the

Second Propoſition.

What are the Influences, (the ſeeing of theſe marvellous Things, the Lord doth and ſhall do to his Church and People) they can or ſhall have upon the Enemies of his Church and People, ſo as to Confound them?

The Nations ſhall ſee and be confounded, ſays the Lord.

1 *A ſurpriſing Influence.* So far contrary to their Expectation. They hoped God would never ſo appeared for his Church and People, and now they are all ſurpriſed and diſappointed, and ſo they begin to be Confounded like that, *Job.* 6: 20. *They were confounded becauſe they had hoped.*

O, How did the Duke of *Berwick* carry over that joyful News to *Lewis* and *James*, that all Things were well in *England*, and they hoped to bring their Curſed Deſign to an effectual Iſſue: But now, How are they ſurpriſed? How are they diſappointed?

2. *A convincing Influence.* O, the Lords marvellous Works are able to convince the ſtouteſt Adverſaries he hath, *Acts* 4.16. *For indeed, that a notable miracle hath been done by them, is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it*, ſaid the Rulers, Elders, and Scribes. There is the Finger of God, could the Magicians

gicians in *Egypt* ſay, when their Inchantments failed. Now of neceſſity, *Lewis* and *James*, they muſt ſee and acknowledge the evident hand of the Lord in this great Deliverance, wrought for his People and Church in theſe Nations, and they cannot help themſelves in it, and no wonder it encreaſes their Confuſion.

3. The marvellous Things the Lord Works for his People, hath an *incenſing influence upon them*; they are uſually put in a rage by them, *Acts* 5. 17. They were filled with Indignation at the wonderful Things and Miracles done by their Apoſtles. Oh, How are they this day inraged at the wonderful Things done by God to his Majeſty King *William*, to his Church and People here?

4. The wonderful Things that God doth for his Church and People, puts *them out of their wits as it were*, for fear, ſo as that they know what to do, or what ſhift to make for themſelves. *Pſalm* 48. 4, 5, 6. *For loe the kings were aſſembled; they paſſed by togeither: they ſaw it, and ſo they marvelled, they were troubled and haſted away: Fear took hold upon them there, and pain, as of a woman in travail.* O, hath not *Lewis* and *James*, two wicked Kings, ſeen this this; and do they not marvel? Doth not this Deliverance, that makes us Rejoyce this day, Trouble them and make them Cry; Oh, What pannick Fear hath ſeized and taken hold on them.

5. In a Word, God's marvellous Workings *purſues them to their ruine*, and never leaves them till it drives them to the utmoſt of their Confuſion; even to that as you have it, *Acts* 13. 41. *Behold the deſpiſers, and wonder and periſh*; as it is cited out of *Habbakuk*, 1. 5.

2. Another Effect as a ſpecial ingredient of the Enemies Confuſion, is, rhat it ſhould *be at all their might*: Which Phraſe may admit of a twofold Senſe.

1. That all the Might of Adverſaries, were they never ſo Potent, ſhall not be able to hinder their Confuſion, when the Lord's time of doing marvellous Things for his Church and People comes about; no, no. O, *There is no wiſdom nor underſtanding, nor counſel againſt the Lord*, Prov. 21. 30. and ſo no might either: The very Nature of their Judgment will clear this; you ſee its Confuſion, which in effect will take away Reaſon, Courage, and Judgment from them; and what ſhall all their Might avail them then?

The Nature of the Things which God promiſes to do for his People ſpeaks this; You ſee they are marvellous Things, and what can poor ſinful men's Might do againſt the Lord's Wonders? *Aarons reed you know ſwallowed up the Magicians rods*, *Exod.* 7. 12. And hath not the marvellous Things of the Lord ſwallowed up the marvellous Policy, Iniquity, Plottings, Strength and Might of our Enemies this day?

The way that the Lord takes to encounter the Adverſaries of his Church, as he is pleaſed to expreſs it himſelf, may put this above all doubt, *Iſaiah* 47. 3. *I will take vengeance, ſays the Lord to* Babylon, *and not meet thee as a man.* If they had only to do with men, men might meet men like themſelves: O, But how ſhall they, how can they, and wherewith ſhall they meet God?

2. It will bear this Senſe alſo, That the Enemies of God, when they are at the height of their Power, even

even at the higheſt pinnacle of their Might, then is the time when the Lord brings Confuſion upon them: O, then it is they begin to think themſelves Invincible, and that there is no reaching of them. Now the Lord is concerned there; as you may ſee, *Obadiah* 3d and 4th verſes. Then it is readily they are and muſt be at the height of their Pride, and Pride *you know goes before deſtruction, and a haughty ſpirit before a fall, Prov.* 16. 18. Then they begin to truſt in very Wickedneſs it ſelf, and to take ſuch ways and courſes as are wicked, *Iſaiah* 47. 10, 11. *For thou haſt truſted in thy wickedneſs; Thou haſt ſaid, none ſeeth me, thy wiſdom and thy knowledge it hath perverted thee, and thou haſt ſaid in thine heart, I am and none beſides me: Therefore ſhall evil come upon thee, thou ſhalt not know from whence it ariſeth, and miſchief ſhall fall upon thee thou ſhalt not be able to put it off, and deſolation ſhall come upon thee ſuddenly which thou ſhalt not know.* O, then it is the Lord hath (ſo to ſay) the beſt opportunity both to magnifie his Power upon them, and to get a full ſtroak of them; For when they are at all their Might they uſe to be gathered beſt together, as at the Red Sea. When *Pharaoh* and all his Chariots and Hoſt were together, then did God drown them all, *Rom.* 9. 17. Even for this purpoſe, O *Lewis* the Great, hath God raiſed thee up, that he might ſhew his Power in thee, and that his Name might be declared throughout all the Earth.

3. A third Influence which the marvellous Things of God ſhall have upon his Enemies, is held forth in theſe two Symptoms:

1. *They*

1. *They ſhall lay their hands upon their Mouth.*
2. *And their Ears ſhall be deaf:* That is, in effect, they ſhall lay their hand on their Mouths in ſilent Admiration; their Ears ſhall be made Deaf with the noiſe and fame of God's marvellous Works done to and for his Church and People. O they, who not long ago did boaſt and brag of their Underſtanding, Quickneſs, and Sagacity: Now, when the Lord ſhews his marvellous Things for his Church and People, they appear very blockiſh, and can neither ſpeak nor hear. O, How can they ſpeak when their Hearts are filled with carnal Grief? When they ſee that they are like to loſe for all their Might; That Tyrannical Power they were wont to uſe and exerciſe over God's Church and People, and that without hope of recovery. O, How can they hear that have received ſuch an immediate ſtroak from God upon them, as a piece of their Judgment, to make them ſo much a ſpectacle to the world of his Diſpleaſure?

4. A fourth effect of the Influence that God's marvellous Things for his Church and People hath upon his Enemies, is in this Similitude.

They ſhall lick the duſt like a ſerpent.

WHich Similitude denotes their Subjection, ſuch as it is. This is an Alluſion to the cuſtom of the *Eaſt-Countries*, where they uſe in their ordinary Salutations (eſpecially to Perſons of Note and Reſpect) to Bow themſelves ſo low as if they ſeem'd to lick the duſt: So the Scripture tell us, *Jacob bowed to Eſau*, Gen. 33. 3.

33. 3. *He bowed himſelf ſeven times to the ground*; And *Abigal* to *David*, 1 *Sam.* 25. 23. *Abigal fell before David on her face, and bowed her ſelf to the Ground.*

This denotes a Subjection with Homage as it were. O, They who a little while ago would ſcarce caſt an Eye, or look on the Godly; now they are content to fall ſo low as if they kiſſed the Ground.

They who formerly looked like cruel fierce Maſtiffs, are now fain to ſtoop like Spaniels: O great Change! O wonderful Alterations!

5. Another effect and Influence that the marvellous Works of God ſhall have upon his Enemies, is *Fear*, in this Similitude.

They ſhall creep out of their holes like worms of the earth.

This Similitude ſeems to hold out their fear in theſe three Things.

1. It ſuppoſes they were fain to fly into their holes. O, they are moſt dark Creatures in themſelves, and ſo cannot endure or abide the light of his appearing, like thoſe Creatures ſpoken of, *Pſalm* 104. 20, 22. *The Sun ariſeth, they gather themſelves together, and lay them down in their dens. And thou makeſt darkneſs, and it is night, wherein all the beaſts of the forreſt do creep forth.* O, No wonder that theſe our Enemies, thoſe haters of Light, get them to their holes and hide themſelves in Priſons and Mad Houſes, under Beds, when the Sun of Righteouſneſs ariſeth with healing under his Wings, leſt their Deeds ſhould be made manifeſt.

2. This Phraſe *ſuppoſes, though they have got into their holes, yet they dare not abide and ſtay there.* O, Fear will not let them be ſecure there, even when they are in their holes; till they are forced to creep out again. O, an evil Conſcience goes with them go where they will, and you may be ſure where it is, Fear muſt be alſo. O. they may Fear, even to be ſurpriſed and laid hold on, even in their Dens and Holes.

3. This Similitude ſuppoſes, that when they do appear, it ſhall be in a moſt fearful manner; for *they ſhall creep out of their holes like worms of the earth.* O, they are readily ſure to be called to an accompt, and that cannot but make them affraid. O, they are ſuch, as are deſtitute of all juſt defence for themſelves; and that cannot but make them Fearful. Yea, which is worſt of all; they have no hope for another World, to counter-ballance all theſe Fears in this. And I am ſure, the Abſolution that Sir *John Friend* and Sir *William Parkyns* received by thoſe Papiſt Prieſts, (who for a cloak went under the Name of the Church of *England*) I am ſure, I ſay, they never carried it to Heaven.

But thus much for the Doctrinal part.

Now I come in the laſt place to the

APPLICATION.

Is it ſo, that the Nations ſhall ſee and be confounded at all their Might? Then I infer, That many may get a ſight of the Lord's marvellous Works done to and for his Church and People, but ſhall never be the better

ter of it. But let us contend for another ſight of God's marvellous appearings for his Church, His Anointing King *William*, and his People this day, even ſuch a ſight as *David*'s was, *Pſal.* 106. 5. *That I may ſee the good of thy choſen, that I may rejoyce in the gladneſs of thy nation, that I may glory with thine inheritance.* O, come therefore this day and ſee the Works of God, He is terrible in his doing toward the Children of men, *Pſal.* 66. 5. Now, in order, that you may ſee the marvellous Things God hath done to his Anointed King *William*, our Parliament and Nobles, his Church and People this day, that you may praiſe his Name with a Song, and magnifie him with Thankſgiving: Let us ſee the marvellous and malicious Wickedneſs that thoſe Nations, (for ſo I may call them) thoſe Engliſh, Scotch, Iriſh, French, and Roman Papiſts, would have done to us this day. Witneſs that moſt *wonderful* intended Maſſacre that ever man on Earth, or Fiend in Hell deviſed. That *Deſperate*, that *Deviliſh*, that moſt *Damn'd* Conſpiracy of Nations againſt the Life of His Sacred *Majeſty King William*, whom God hath ſent to be the *Reſtorer of our loſt Liberty*; *The Raiſer of the drooping Genius of* Europe; *The Ornament and Safeguard of the Engliſh Nation*; *The Foſterer of our Country*; *The Delight and Love of God's People*; *The Settler of Tranquillity Exiled*; *The Defender of Religions violated*; *The Terrour of our Enemies*; *The Suppreſſor of Rebels*; *The Supporter of Golden Liberty*; *The Aſſertor of Virtue*; *The Expeller of Vice*; *The moſt Faithful Preſerver of our Laws and Immunities*; *The Rightful and Lawful King of theſe Realms.* Againſt ſo warlike a Prince, ſo zealous a Defender and Champion of the Kingdom and Religion: A Prince, a King, a Hero, who deſerves

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the Titles, and really the Epithets of moſt *Conſtant*, moſt *Invincible*, moſt *Pious*, moſt *Active*, moſt *Sincere*, moſt *Fortunate*, *and the moſt Couragious of Princes.*

For Happineſs, an *Auguſtus*;
For Clemency, a *Trajan*;
For Piety, a *Conſtantine*;
For Devotion, a *Theodoſius*.

Thus would theſe Enemies have bereft us of him whom God hath bequeathed us. They Deſigned and Plotted, like *Brutus* and *Caſſius*, thoſe reſerved Enemies of *Cæſar*, to Murther him in ſecret; and not like *Pompey* and *Cato*, thoſe noble Antagoniſts, to bid him Defiance in the Field.

They deſigned, not like (*Alcides*) cruelly to Bite their Mothers Breaſt; but like *Nero*, to rip up her Bowels. Not only (like *Tarquinius*) *Summa papavera amputare*, lop off the Chieftains of the Nations, but like *Procruſtes*, cut of the Feet too. This Deviliſh Plot was extended from him that ſat upon the Throne, to him that laboured at the Plow. And if we extend our Conſideration to the preparedneſs of their minds, had all that were Faithful in the Land no more than one Neck, theſe *Caligula*'s I allude to, had cut it off at one blow. Nay, in one Senſe they did it I may ſay: For the Head of the Parliament is declared by Law to be King, and the Parliament (we know) is a kind of a whole Nation Epitomis'd; and ſo to cut off, and *Murther* King *William*, was to Behead the Parliament; and what was that in effect, but to cut the very Throats of the Engliſh Nation? Oh, What Ear hears this but it tingles! Oh, What Tongue tells this but it trembles!

Oh,

Oh whoſe Haire ſtands not at the hearing of it? And whoſe Heart quakes not at the thoughts of it.

I remember *Hyppolytus* ſaith in *Seneca*, *Nullam cæruit exemplo nefas.* Never was ſo Vile a Villainy, but it had Example. Ask all Antiquity, Search the Rolls and Records of all Countries, of all Times, *Ab orbe condito cæruit Exemplo nefas.* The World cannot Sample it. So *Malicious*, ſo *Miſchievous*, ſo *Monſtrous* a Machination, I really believe never once entred into Imagination. Oh Myſtery of Iniquity! Oh Helliſh *Popiſh* Policy! Oh *Prodigious* Project! What *Baſile* ſays of *Herod*'s Wife, Τροφὴ ἡ σφαγὴ καὶ πομα το αἱμα. Her Meat was Slaughter, and her Drink was Blood. So may I ſay of the Church of *Rome*, as it was firſt Bred of Blood, ſo it ever Fed of Blood. It Breathed firſt by Murther, and it Breaths Murther ſtill. O wherever did that Bloody Butcher, the Pope, ſet his Foot, but the Ground forthwith grew Thirſty of Blood!

In *Charles* the Fifth's time there were 50000 Murthered and Slaughter'd by the Pope. And, in one Year, there was no leſs than 60000 in *France*: Yea, *Julius* the Second, in Seven Years, ſhed the Blood of above 200000 Chriſtians. Is not *Rome* worthy to be called the Sea of Blood? The Sea is not the fuller, though all the Rivers Run into it: *Rome* is not the leſt thirſty, tho' ſhe have Drunk the Blood of all theſe Thouſands. Yet doth ſhe Thirſt after the Blood of Proteſtants, the Blood of God's Anointed, King *William*. Oh their Curſed, Damnable, and Heretical Doctrine is, That Subjects may lawfully Depoſe Kings, and Kill them.

They would fain deny and diſown this; and they ſay, We ſlander them: But they cannot. *Bellarmine*, their Champion and *Atlas*, hath Wrote a whole Book in Vindication of Killing of Kings, and maintains Rebellion to be Lawful. And an Heretical King, *i.e.* A Proteſtant King, (ſays *Sanders*) is no King: therefore Kill him, Poyſon him, Deſtroy him, *Quacumque arte & marte*: It is lawful any way, ſays *Mariana*.

James Clement Received Immortal Thanks and Praiſe for his Act of Murthering *Henry* the Third King of *France*: And I doubt not but that Bloody Butcher *Lewis* and *James Stewart*, would have done the ſame to thoſe *Jacobites*, who, I believe, deriv'd that Name from the *Jacobin* King-Killer. O was ever Villany and Wickedneſs cheriſhed and honoured before! *Lewis* and *James*, like Leviathans, love to ſport themſelves in the Sea of King's Blood. Proteſtant Blood. O they are well-skilled in the Art of Aſſaſſinating Kings! O monſters and not men! O *Canniballs*, and not *Hanniballs*! Eaters of mens fleſh, and drinkers of mens blood! O Heathens, and not Chriſtians! Yea, worſe than Heathens; for, honeſt Heathens are far better than Chriſtian Knaves. O marvel and wonder at the Cruelty of thoſe blood-ſuckers, who intended to have ſuckt the Choiceſt blood of this Kingdom! It was not done, it was but deſigned. They intended Evil againſt His Majeſty King *William*; they Imagined a miſchievous Device; O but they were not able to perform it?

That it was Deſigned, ſhews their marvellous malice and cruelty; That it was not done, ſhews the mercy and marvellous Power of God.

That

That it was Deſigned, may juſtly provoke us to loath ſo bloody a Religion, and to have no Correſpondence with them.

For *Simeon* and *Levi*, *Lewis and James*, *are Brethren*, *Inſtruments of Cruelty are in their habitations*; *O my Soul come not thou into their Secret, unto their Aſſembly be not thou united. Curſed be their Anger, for it was fierce, and their Wrath for it was Cruel*, Gen. 49. 56. 7. O Cruelty, that would have made His Majeſty King *William* the Anvil of their malice, to beat upon without either Pittie or Compaſſion. Oh malice, like the Fire of Hell, Unquenchable!

O let us not Plot againſt His Majeſty King *William*, but let us Pray for Him.

We Read, that when *Solomon* was Crowned, and ſetled upon his Throne, 1 *King*. i. 39. *to be King of Iſrael*, *they blew the Trumpet*, *and all the People ſaid*, *God ſave King Solomon*. So let us this day Sound the Trumpet of Praiſe and Thankſgiving to the Lord; for the Lord by this, hath ſetled him ſurer upon His Throne then he was before. The Lord hath Crowned him *de novo*, with Length of days, and Salvation. His Enemies that would have Cut the Thread of His Majeſties Precious Life: they are ſunk down in the Pit that they made (for they have Cut the Thread of their own Lives) and in the Net which they hid, is their own Feet taken, *Pſal*. 9.14. שחת *Sahhath*, ſignifies both *foveam & intentum*, a *Pit*, *Deſtruction*, and *Ruine*. The Deſtruction and Ruine they intended for His Majeſty,

is now fallen upon themſelves. For the King rejoyceth greatly this day in the God of his Salvation, ſaying, *I will extol thee O Lord, becauſe thou haſt lifted me up, and haſt not made my foes to triumph over me*, *Pſal.* 30. 1. But they weep, mourn, and are Counfounded. King *William* ſtands this day; they are fallen: He is delivered, and they are *Snared*: He is *Preſerved*, they are puniſhed: Some of them are Dead, and more I hope will Die: He is alive, and ſhall I hope, live to ſee the Deſtruction, Ruine, and Confuſion of all his Enemies.

All the People ſaid, *God ſave King Solomon*; ſo let us this day ſay, God ſave King *William*. Salvation is a comprehenſive Term.

1 It denotes and imports Deliverance from all ſorts of Evil, Temporal, Spiritual, and Eternal.

2. It denotes all good.

1. A happy Raigning in his Dominion.

2. A long Reign.

3. A Gracious one.

4. An Eternal one in Heaven.

3. It doth import the Prayers of the Subjects.

4. The Conſent and Approbation of ſuch a one to Rule, and that we will do all that may expreſs our Thankfulneſs conducing to his Happineſs. O let us Aſſociate our ſelves againſt all thoſe that do or ſhall enter, into an Aſſaſſination of King *William*. O, let them be aſhamed and brought to Confuſion that rejoyce at his Hurt: Let them be cloathed with ſhame and diſhonour that magnifie themſelves againſt him: Let them ſhout for Joy and be glad that favour his Righte-

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ous Cauſe: Yea, let them ſay continually, the Lord be Magnified which hath pleaſure in the Proſperity of his Servant, *Pſalm* 35. 26, 27, 28. The God of Mercy and Salvation wrap up his Soul in the bundle of Life. The Lord preſerve him in all his Ways, both going out and coming in, from henceforth and for ever.

Hath God made known his marvellous Works to His Majeſty King *William*, to our Parliament, the Nobles of *England*, his Church and People? Hath he turned our Funeral into a Feſtival? Hath he hedged us all in with his Providence, and compaſſed about with Songs of Deliverance? O, with him let us then ſay, What ſhall we render to the Lord for all his Benefits towards us, *Pſalm* 116. 12. *David* ſtudied what Preſent he ſhould Offer him: He lights upon that which he was only able to give, and God moſt willing to receive, Thankfulneſs. I will take the Cup of Salvation, and Bleſs the Name of the Lord, verſ. 13. O, let us ſtuddy what Preſent to offer and render to the Lord for all his Benefits to King *William*, to our Nobles, our Judges, his Church and People, to every one of us, and every one of ours. O let us take the Cup of Salvation and Bleſs his Name. O let us Bleſs and Praiſe him, let us Offer unto God Thankſgiving; and that

1. *Speedily*, to day without delay.

2. *Openly*, in the midſt of the Congregation. O, let young and old, men and women, rich and poor, ſee our Thankſgiving this day unto the Lord for his mighty Works.

3. Sincerely.

4. Chearfully.

5. Devoutly: In Fear, Love, and Faith.
6. Fruitfully.
7. Univerſally, at all times and in all places.
8. Cordially. O let us ſay, the Lord is known by the Judgment he executeth; the wicked is ſnared in the work of his own Hands, הגיון סלה *Higgaion Selah. Meditatie in Tuſculum. Res in perpetuum digne eſt meditatu de intentu in pii & Domini Judiciis.* The Lord's wonderful Works velous Judgments are worthy of perpetual Meditation and Commemoration.

O, then let us that are living, let our Poſterity; yea, let the memory of all Ages, all the Monuments of the Learned, proclaim the Lord's marvellous Works, His Mercy and Power, and Celebrate His Name, His Praiſe, His Glory and Salvation. Let us ſay with the Church; If it had not been the Lord who was on our ſide, may *Iſrael* ſay, if it had not been the Lord who was on our ſide when men riſe up againſt us, then they had ſwallowed us up quick, when their Wrath was kindled againſt us. Bleſſed be the Lord who hath not given us a Prey to their Teeth. Our Soul is eſcaped as a Bird out of the Snare of the Fowler; the Snare is broken and we are eſcaped, *Pſal.* 124. 1, 2, 3, 4, 6, 7.

O let us all Adore His Omnipotency, Admire His Wiſdom, ſtand in Awe of his Juſtice, fly from His Vengeance and Wrath. O let us all Rejoyce this day in the Mercy and Salvation God hath this day vouchſafed to our Soveraign King *William*, our Nobles, Judges, and Rulers, His Church and People, every one of us, and

and every one of ours. To Him therefore who hath ſhewed us His marvellous Things, to Him who hath confounded our Enemies and Comforted us, to Him who hath delivered us from the Might and Power of Nations, to Him who hath diſcovered the Enemies Helliſh Deſigns, to the Almighty, the God of Nations, let us Aſcribe the Praiſe, Power, Might, Majeſty, and Thankſgiving, from this time forth and for ever. *Amen.*

F I N I S.

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